1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

685 and for a fourth offence, death by drowning. These at least were the allotted punishments, and, with the exception of the last, they were generally carried into effect in all cases of robbery of public property or of church goods. But in cases of private robbery the usual influ-
[662] ences had their weight. Near relationship might sway
[557] the judges to a milder sentence; or a fair bribe, judiciously bestowed, might induce the chief Láma of the monastery of Hémis to interfere, by an appeal to the king's mercy, which it was unusual to refuse. A direct appeal could also be made to the king by the prisoner's relatives, on the presentation of an offering of four or five rupees, if the criminal was a poor man, or of fifty to a hundred rupees, if he was a rich man.

684 For *Adultery*, where the woman was the guilty party, the paramour, as in Europe, was fined according to his means, or received an equivalent corporal punishment, while the husband had the option of taking back the woman, if he chose to do so. Or if he did not wish to keep her, he could retain her dowry. When the husband was the guilty party, the wife could demand back her dowry.

683 Common disputes, involving blows and abuse, were settled at once by fines and stripes.

695 In doubtful cases, where the evidence was unsatisfactory, a decision was obtained either by casting lots, or by ordeal. In the latter case, the accused had either to draw a red-hot iron through his hand, or to take a stone out of a pot of boiling oil without injury. In Great Tibet both of these ordeals are practised; but the latter is rendered much more complicated and difficult by the immersion of two stones, one black and the other white,

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

174 Chapter II. History. [173] History of Láhaul.

whole of Láhaul became tributary to the Rája of Chamba, and that the part now forming British Láhaul was subsequently transferred from Chamba to Kúlu. I have remarked points in one or two Láhaul traditions which support this view, and would agree with the account given by the present representative of the Kúlu Rája's family according to which his ancestor in the seventh generation, Rája Bidhi Singh, acquired Láhaul from Chamba. There is no reason, I think, to doubt the correctness of the account as to time, and it fixes the date of the first acquisition of British Láhaul by Kúlu at about 200 years ago. The Rájas of Chamba must have conquered the country before A.D. 1600, or Chovang Námgyál would have annexed it to Ladákh, but they must have governed through the *thákurs* and interfered very little, or there would be clearer traces of their seventy or eighty years' rule in the Láhaul traditions. As I have said before, I believe the Kúlu Rája's account to be correct as to time; but the explanation given in it, that Bidhi Singh got Láhaul as dower with a princess of the Chamba family, is generally discredited as a boastful attempt to increase the honour of the family by the invention of an alliance to which the Rája of Chamba would never have condescended. Moreover, it seems quite opposed to all custom for a Hindú Rája to give territory as dower with a daughter, and the story is not told by the people, who, if asked, say that they imagine Láhaul must have been forcibly annexed. No doubt that was the case, and from that time the history of Láhaul is included in that of the Kúlu principality. Budh or Bidhi Singh was son of Rája Jaggat Singh, who was a contemporary of Sháh Jahán and Aurangzíb, and the date of the acquisition may therefore be placed approximately at 1700 A.D."

● [557]

651 174

It would appear, however, that subsequently to this the Láhaulis continued to pay a small annual tribute to Ladákh, probably to avert forays and to keep the roads open for trade. Indeed the Láhaulis, without orders, continued to pay this tribute to the governor at Léh up to 1862, when our Government, being informed of the fact, prohibited its payment in future. Moorcroft says in his travels that four villages in Láhaul in his time (A. D. 1820) paid revenue to the Giálpo of Ladákh, though they acknowledged military fealty to the Rája of Kúlu. He mentions that Thákur Dharam Singh, of Keylang, was then the officer in charge of the country, and was treated with profound respect by the people. Mr. Lyall says:—"This I can well believe, as I have never seen deeper respect shown anywhere to any one than was shown to his son *thákur* Tárá Chand, the late *wazír*, by the Láhaulis when I first knew them." Láhaul passed under British rule in 1846, together with Kúlu to which it was subject.

194 History of Spiti.

After the first formation of the kingdom of Ladákh, Spiti appears to have now and again been separated from it for a time, and attached to some other short-lived Tibetan principality, or to the country governed from Lhásá itself. It was perhaps independent for a time, as it is mentioned in the records procured from the *lámás* by General Cunningham as conquered by Singhi Námgyál, king of Ladákh, in about A.D. 1630, and, allotted by him, with Zánskár, to his third son, Tenchog, in about A. D. 1660. Soon after, it was incorporated in the Guge principality, which lay to the east, in what is now Chinese Tibet, and was not restored to Ladákh till about A. D. 1720, when the king of Ladákh, at the conclusion of a war with Guge and Lhásá, married the daughter of the Lhásá com-

7 [Petty barons -- Analyst]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

792 called him " the Mad Skushog," but, said he, " I am not mad,
159 I don't believe in it at all." The problem of his sustenance
771 and the dues of the monastery remained, for still no one else could be their *Skushog* during his lifetime, yet he entirely
[797] repudiated his office. The Mussulmans in Leh pressed him to join their ranks, offering monetary advantages, and the Buddhists were naturally very upset when he asserted that the only religion which appealed to him was Christianity, and vowed he would embrace it. He came to the Moravian missionaries and asked them to accept him. It was a difficult situation, as his sincerity, especially after his wild dissipated life, needed proof, but at last they began to give him instruction, telling him that study and probation were necessary first. He came regularly to read with one of the missionaries, who found him a most interesting and quite intelligent pupil, to whom some of the things which puzzle Occidental minds were perfectly easy, while other fundamental ideas, which our minds can accept unhesitatingly, he as frankly avowed he could not believe.

[626] At about this time, living as he was with his one lama servant in the town, and visiting Mussulman and Buddhist homes alike, he began to be alarmed for his personal safety. After taking an evening meal out, both he and his servant were ill, and he suspected poisoning. He came to the missionaries and begged them to take him into their compound, where he knew he would be safe. After some consideration, he was given accommodation, and it was a strange thing to look up the compound in the morning and see the *Skushog* sitting on his steps in the sunshine, studying the Bible. We still sus-
[557] pected that the desire to join the Christian religion was secondary, and this suspicion grew when it was found that he had hoped to get a political post under the British Government, and so go back to Tibet under its protection. Without it he certainly dare not venture, for he feared the Tibetans would dispose of both him and his father, by tying them up